2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

412 [501] hung up on a peg. The canoe paddles are actually employed every day on the river, and the flails beat the day's wash of soiled togas and coyos.

352 [784] Since it is taboo to sit on the ground, a large number of stools are made, pierced and decorated, with now and then a tiny cabinet inside them. Wooden locks that actually work ●[414] are seen on the doors, especially in Aucaner villages, guarding the treasures inside. These are West African survivals; the same type of device can be found in several parts of the Old Continent. They are huge affairs often two feet in length. Door sills and door posts, bows and sterns of canoes, 532 canoe seats and calabash gourds (occasionally decorated by a woman) are all embellished with ornamentation of great intricacy. It is amazing that these designs could be wrought without preliminary designing, which would seem to be necessary, but so far as we were able to observe there is no conscious planning before the carving begins.

The symbolism employed in these pieces of sanni is limited to a few conventionalized motifs. Moreover, there is a variation in the symbolism peculiar to the individual artist, which is not comprehensible solely from an examination of the piece itself. Unless one can locate the original carver, it is impossible, for the most part, to be certain what the symbols mean. The same motif will be differently interpreted by different natives, and often has no objective meaning. It is therefore impossible to undertake an elaborate interpretation of Djuka symbolism.

There are a few outstanding designs found on a large